1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

[17] diagonally superimposed on each other, exactly duplicating some of the ancient smoke-holes recently unearthed in Central Asia by Le Coq. A large store-room about 6 feet deep runs the full width and height of the house and is entered by a door at the back of the central atrium. It is provided with a minute, unglazed, shuttered window, the only 'window' known in Hunza except in the houses of the Mir and the Wazir. The furnishings of the living room are simple but adequate. Two large sleeping benches, some 7 feet wide and 9 feet long, flank the side walls, and are raised 18 inches or so above the floor. The sleepers roll themselves in homespun blankets or padded quilts and sleep crosswise on the bench like parallel sausage rolls. One bench is reserved for men and the other for women. The hearth occupies the centre of the floor and is outlined by four stone kerbs. The sleeping benches, which serve by day as sitting places, are screened at head and foot by capacious cupboards, one of which serves the mistress of the house for her kneading trough and other utensils, another takes the form of a large bin with sub-divisions to hold the current supply of flour.

The normal cooking pots and oil vessels, lamp cruses, etc., are of hollowed soap-stone, often of gracefully irregular shape, reflecting that of the boulder from which they have been hewn. Gourds furnish the usual 'jugs', and wooden bowls, nowadays frequently turned on a lathe, the eating vessels. Wooden spoons and ladles are cut in one piece, the handles being formed by a convenient branch or twig. The delightful result is that no two pots, bowls, or spoons, are identical in size or shape. Unfortunately aluminium or enamelled iron vessels and galvanized buckets are finding their way into the country. We ourselves were, I fear, guilty of adding to their number and even introducing a few multi-service kerosene tins.

The greater number of field implements are still of wood, though the ploughshares are now usually shod with an iron shoe or tip, and a lucky family may have acquired an iron spade or hoe or a five-pronged iron fork. A small community of ultimately Indian origin, the Béricho, lives amongst the Burusho and supplies the music for their polo and dancing and the blacksmithery of their simple ironwork: the shears, the rude sickle, the sharpened scrap of iron that serves as razor.

[412] The sharpened stone or ibex horn, which till very recently served for all necessary carpentry, is now replaced by the iron-headed adze which hacks out the steps on the log ladder and shapes the narrow planks for doors and cupboards. The true Hunza door consists of a set of

1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

PLATE IV

322
412

A PRIMITIVE LATHE. THE MAN FOR WHOM THE BOWL IS BEING MADE SITS IN A PIT AND SUPPLIES THE POWER WITH TWO TREADLES (see p. 14)

P. 8 (II)

1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

342 these narrow planks placed side by side and pierced by horizontal holes
335 through which two parallel rods are threaded ; the hinge is a longer
piece of wood pointed at both ends and rotating into holes in threshold
and lintel ; while the whole is secured by an ingenious wooden lock.
177 Most villages, however, now possess a carpenter or two, trained in the
463 P.W.D. workshop at Gilgit and armed with plane and saw, who can pro-
322 duce more Europeanized doors and cupboards, to the greater comfort
of their owners and the selfish regret of the anthropologist. The old,
home-made door is still in use for barn and byre.

592 Every peasant family is almost entirely self-supporting and inde-
291 pendent, eating the produce of its own laboriously and beautifully
177 terraced fields (PLATE I), wearing the woollen cloaks and caps spun
and woven from the wool of its own sheep, and booted from the
skin of its own beasts. The only foreign garments worn are the
415 cotton shirts and trousers of comparatively recent introduction, now
237 considered indispensable by both sexes, and the merry little cotton caps,
281 plain or silk-embroidered, which have replaced the heavy woollen
salvation-army bonnet of the women. Butter is made and water
carried in skins ; grain and flour are carried in skin-bags or sacks and
stored in skin-sacks or wooden bins. Rugs, saddlebags and ropes are
woven of goat's hair.

137 In a country where no unirrigated tree can grow, timber is very
415 scarce. An old apricot or appletree is sometimes available, or the root
of an old vine, otherwise the only general timber is the poplar, grown
primarily for poles and rafters, and the willow, absolutely essential for
baskets (PLATE II), a dozen varieties of which are needed for carrying
apricots, manure, dry leaves, straw etc., and for storing potatoes and
dried fruit.

[134] The soil of Hunza is unimaginably poor, consisting in fact of little
233 but powdered-up mountain side. The scarcity of water means also
246 the non-existence of pasture, and the few animals that can be fed eke
out a spartan existence on the scraps of grass growing on the rare semi-
irrigated strips of hillside or beside the water-channels, and on such
weeds amongst the growing crops as are not earmarked for human
consumption or remain after the crops have been reaped. This scanty
provision is supplemented by the autumn harvest of dry leaves (not
one of which lies on the ground ungarnered), the straw and stubble,
and occasionally a small quantity of dried grass. Only a few families
command enough land and water to grow a little lucerne for fodder.
233 The most livestock that the average household of 10 to 20 persons

1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

402 ' machines ' known in Hunza, and the mechanism of all three is so simple that parts can be replaced, repairs or adjustments effected, by any intelligent child—and we met no *un*intelligent Hunza child.

286 Anyone desirous of doing so can acquire a weaver's skill, and in our village of some 200 families there were seven or eight expert weavers. The loom-pit is a hole in the ground, 2 feet wide and deep and 2 feet 4 inches from back to front, with a stone bench at the back. Two horizontal poles balanced on stones a couple of feet above the ground at either side carry the heddles, etc. Here the weaver sets up his home-made loom of ingeniously simple construction worked by four treadles in the bottom of his pit. While he works, the owners of the wool sit by and wind his bobbins. A skilful weaver can make the nine yards of narrow homespun required for a man's cloak in a day and a half. The loom-pit occupies fully half the width of the ' street ' and when being used forms the centre of a shifting group of cheerfully gossiping passers-by.

Goat's hair is woven on an even simpler upright frame, a forked piece of tree supplying the single shed required.

322 Turning is a rarer accomplishment than weaving, and our village boasted only one lathe-master. Like the loom the lathe is set up in a pit. The person desiring a bowl supplies the necessary rough-hewn block of wood (apricot or vine root preferred) and the motive power required to turn the horizontal bar, on to one end of which the wood is spiked. The turner crouches alongside with a selection of small curved chisels which he rests on an adjustable tripod to steady his hand (PLATE IV).

415 There is no room to tell of all the simple yet ingenious household
411 utensils which the Hunzukuts conjure from the scanty resources
322 at their disposal: the spliced wooden bow faced with plates of ibex horn and beautifully curved; the boys' catapult bow with double string of horse sinew, for scaring birds; the double-chambered wool-container made of rowan bark; the small vessel like an ash-tray which steadies the woman's rotating spindle and is moulded from the refuse of the apricot kernels left after the oil has been expressed. Not a
372 shred of anything is wasted in Hunza. What cannot be eaten or turned
132 to use—even the shell of the apricot kernel—is gratefully seized on as fuel for the pitifully small fire that cooks the bread and vegetables. Fires for mere heating are an undreamt of luxury. Hence the draught-proof house is essential, for at 7–8,000 feet, with snow mountains all round and a temperature of 19° Fahrenheit, the ' Great Cold ' is

take photographs of the picturesque, abandoned Shiah mosque. It has been superseded by the New Assembly Hall in cut granite with pointed roof—an amazing achievement for local architects and masons, and one of which they are justly proud, but a dreadful eyesore in these surroundings and as uninspiring to an artistic eye as a Methodist chapel in a London suburb. Unfortunately it jostles the picturesque old mosque (whose entrance flight of steps is a delightful notched tree-trunk and whose flat roof bristles with a parapet of ibex horns), so that you can only see the older building squint-eye up or down a 3-foot lane. We pushed on and found ourselves emerging on a bluff covered with handsome graves. The Hunzukuts are too necessarily frugal to bury their dead on any ground that can be cultivated, so their graves usually stand on some barren hump that rises above the reach of irrigation water. Ordinary graves are just covered by flat slabs of concrete-like beaten earth, but more important folk have picturesque erections of varied shape to mark their last resting place. In theory all should no doubt be oriented in relation to Mecca, but in fact the graves face in whichever direction the site makes most convenient. We skirted round God's acre, re-entering the unappetizing labyrinth of desolate lanes, and presently came on a debris-strewn patch of ground whose houses had been dismantled (probably for their timber), and had fallen in. Here old Ferrájo had made a lathe-pit outside a rather handsome wooden door with a carved lintel. This had once led to his family's "town house," but now they lived out in Jamu, a suburb, as it were, of Aliábád. In its day, the warren of buildings to which he proudly pointed had boasted fifty-two "smokes." (A smoke represents a hearth-fire, and a hearth represents a household. In enquiring of a hamlet how many families it shelters, the correct phrase is: "How many smokes have you here?")

We begged Ferrájo to let us see him at work. He had, however, no wood in hand at the moment; chunks of root or cross-sections of willow trunks are the raw material of his bowls. But he let us inspect his pit—very similar in size and shape to a loom-pit—with the treadles and a leather belt passing three

2; Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

times round a circular bar. The bar fits at one side into an iron socket, and at the other rests on the edge of the pit, held in place by one of the invaluable forked pegs that serve so many purposes in Hunza. The projecting end of the bar is furnished with three fierce iron spikes, which are driven into the lump of wood that is the future bowl. An ingenious wooden tripod stands beside the turner as he squats to work. It has one very long leg with deep notches, in one of which he rests his rude curved chisel to steady his hand. He had another pit at his country home in Jamu, and he promised he would let us know when he was working. We photographed him and his apparatus at the door of his ex-town house.

In due course we were invited to Jamu and welcomed with a broad grin that lit up his tanned and weather-beaten face. A large crowd was already gathered, some merely to watch, and some bringing lumps of wood and waiting their turn for his attention. He had a small bowl on the lathe, nearly finished. Its owner was seated in the pit, pedalling away for all he was worth, while Ferrájo gave a few final touches to his handiwork. The bowl was hollowed out as thin as fine cardboard, a few lines were added on the outside for ornament, and the bowl was gently levered off the three pegs on which it was impaled. Then with his adze—while we needlessly held our breath—Ferrájo boldly hacked off the rough base in which the pegs had held. A fraction of an inch miscalculated would have shattered the fragile thing. But eye and hand were as true as fearless, and in a moment he held it up for us to handle and admire. A rub with sand and a polish with oil would make it ready for use. While he had been at work an assistant or apprentice had been busy with an adze rough-hewing the next block into a solid hemisphere. It was then rudely but skilfully pounded on to the pegs with a big stone—Hunza has little need of hammers with so many stones of every size to hand—and we saw the new bowl carved out from first to last. When this was finished and we had taken as many photographs as we wished, the old man, with courteous hospitality, left his work to show us his house and fields and bring us out into the nearest lane—paved wholly with broken, wobbling boulders—that

322 would lead us home. A happy man he looked, though he told us that his back ached nowadays at work with lathe or plough, as it never used to do, and perhaps we had English medicines that would meet the case. We could only offer the sad tidings that we too, when we walked or rode or worked, were subject to fatigue and aches undreamt of in younger days, and that even in England the doctors knew no medicines to defeat on-coming age. This, oddly, seemed to comfort him a lot: "We're all ageing together then," he said, and we all three laughed a vain defiance at the years, "and we old ones have more skill and experience than the others, haven't we?"

462 241 252 Apart from their never-ending spinning the women have many valuable crafts, though they are less spectacular than the men's. They all bake a large variety of bread and scones from their blent flour—not only grains being pressed into the service, but pounded mulberries, walnuts, peas and beans, and semi-wild berries—and when *maltash* is available they make cakes and pastries of a dozen kinds. The vegetable patches are in their care, and amongst their many greens, their gourds, cucumbers and marrows, they tend a lot of plants whose seeds or leaves or flowers are valued as flavourings, and grow a little flax and mustard to supplement their apricot oil. In spring their plots are lit with the large blossoms of many-coloured poppies, whose seeds are not wasted on opium but scattered into the vegetable pot. They also grow small quantities of maize as a vegetable, but they do not consider it profitable as a major 249 crop. The kinder-hearted find a corner for tobacco for the 534 men's pipes, which circulate of an evening in the shade when 563 the day's work is done and someone tinkles a zither or tootles on a flute. These instruments are home-made like everything else, and are often very beautifully finished; we were neither of us qualified to judge of the music the players conjured up. To our unskilled ears it sounded amateurish, but eminently cheerful and pleasing. Serious music of drum and pipe and 262 kettledrum is the monopoly of the Béricho. When the women weed their crops they sort out the dandelion, stitchwort, and sorrel for their own brews before throwing the residue to 100 the cow. And they have a varied repertoire of berries, roots,

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

wards the maintenance of the Berichos and they travel about the villages mending and repairing items requiring attention, and, of course, providing music and entertainment wherever it is required. I guess they could be compared to the traveling tinkers of Ireland.

The Bericho blacksmith shop contained all the accoutrements found in the blacksmith shops of America. There was a pit in which charcoal was laid and kept alive and glowing by a pair of goatskin bellows . . . the customer usually wielded the bellows while his implement was being manufactured or repaired. There were many necessary tools—hammers of various sizes and tongs and, of course, a large chunk of some old machine that served as an anvil.

Then there was the goldsmith. He didn't fashion much out of gold any more because there wasn't much gold. Some time ago there was a quantity of gold washed from the Chalt and Hunza Rivers. This was done at times when the rivers had receded to a low ebb and then the sand left on what was the river bottom a few weeks or months previous was washed for signs of gold. The people who collected or panned or mined this gold were called "marooh."

This Hunzan goldsmith also made silver trinkets, rings, bracelets, medallions, pendants, ear rings, broaches and other articles of the craft. What's more, they were set with attractive colored stones, for the mountains around Hunza abound with many beautiful and valuable stones. As the women of Hunza do love and wear jewelry, the goldsmith was kept quite busy.

Yes, there was a wood turner in the area, too. Whether or not his craft has improved since the advent of John Clark, the American engineer who set up a wood carving school with his headquarters in the old Baltit Fort, I am unable to say. But from the work

322 that I have seen performed, I am not too sure that
[177] our wood workers could teach them any new tricks. The thing they're short of is suitable wood.

[415] One of the important functions of the wood turner is to fashion bowls which are made out of either mul-
[352] berry, willow or apricot wood. The wood turner also makes charpoys, chests, jewel boxes, bowls and chairs and I believe he is capable of making anything that can be fashioned out of wood.

461 One definite thing impressed me about these various craftsmen and that was the fact that time was meaningless. Their craft was the important thing. Whatever had to be done had to be done right whether it required an hour or a day or a week.

461 126 There were many things that I would have liked to purchase or arrange for but some of them would require days to produce and it was not my desire to hurry anybody. After seeing their pleasant way of life, I had no intention of disturbing it. Whatever was available that I wanted, I would take with me. Anything else could be sent on or else I would do without it.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

to the average little red school house in the West. The one in Baltit was quite a bit better and as good as any of our schools of 25 years ago . . . which I would say was mighty fine going for a far off place like Hunza.

Then I asked the Mir what had happened to John Clark's woodworking school and he told me, with calm deliberation, that he knew and felt that Mr. Clark was an earnest, honest man with the best of intentions. . . . "But, how could he," went on the Mir, "hope to improve the economy of our little country by means of a woodworking school and the training of our men in woodcraft when we do not have the required wood? We can't cut down our apricot trees, which are our very life, in order to get wood to use in making things that we could export to the United States!"

Then I recalled from Mr. Clark's book that he did have great difficulty in locating suitable lumber for his school.

From what I have read and learned on the scene about Clark's work, I know he was a man of high caliber and integrity and did a mighty good job with the boys, but for some strange reason there is an unusual silence about his work and his efforts. I could neither understand nor explain it. I'm still trying to get the true impression of the people concerning this matter.

At this point I want to emphasize that I am not seeking to pick a battle with anyone, but from my travels back and forth and around the Hunzan territory, it is fantastic to believe that there could ever be sufficient timber to make it worthwhile to run a woodworking school, especially to make woodcraft for export purposes.

Stonecraft, yes—for stones, even including some of the more precious and rare types, could without doubt be found in Hunza or at least in the mountains close

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

874 by. And if they were taught to make useful jewels and
177 do other types of work with rock, then they would have
322 something, because the supply is absolutely unlimited.
114 I agree wholeheartedly with the Mir that the thought of making a worthwhile contribution to the people of Hunza by opening a woodcraft school is utter nonsense.

324

324 STONE INDUSTRY--methods of shaping stone (e.g., chipping, pecking, grinding), materials used; products not elsewhere described; special stone industries (e.g., carving of tombstones and monuments); specialized personnel and organization, etc. See also:

Work in gems 396
Quarrying 316
Masonry 333
Cement manufacture 339
Monuments 340
Tools 413
Moving of heavy weights 480

1: Lorimer T-3 (1929-4; 1934-5) 1938 AV7 Burusho AV7

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2: Lorimer T-3 (1920-4; 1934-5) 1939 AVT Burushe AVT

were all a dark sinister crimson and gave out a suffocating 133
smell of sulphurous gas. Our men urged us to "press the pace," for the friable, forbidding cliff face above looked as if it were not nearly done with shedding boulders. There is assuredly no myth more misleading than that of the "everlasting hills."

From river level we could see the pin-scratch along the 487
cliffs on our right, some 600 or 800 feet above the river, and, often as we had ridden the road before, it seemed incredible that it could be possible to round it. The cliffs on our left bore similar scratches, representing the Hunza road between the two oases of Mayun and Hindi. Poor starved-looking little places they seem in contrast to the rich Nagir ones. We chaffed our Hunzukuts that obviously the Nagir road up the gorge was the better one since Government had chosen it for the regular route. They rose at once to the bait: the Hunza road was really the better and well kept up—which we could quite believe since the Mir always travels it himself, not to trespass on Nagir territory more than he can help—it had only one slight drawback: there were seventeen places between the two oases where "shoots" were apt to carry it away.

As we scrambled our way along through the riverside 252
boulders we noticed dozens of discarded millstones, some 324
broken, some apparently perfect. Not that people bring their old millstones here to cast away! The opposing cliffs at this point happen to provide the best type of stone for mills, and, oddly, those on the Hunza side make the better nether millstones and those on the Nagir side the better upper ones (or it may be *vice versa*. David will have it accurately noted). When you want a new millstone you travel your ten or twenty miles or more to these cliffs, choose what seems the most promising boulder for your purpose, and with a rough bit of iron hack and chip it into a circle of the radius and depth required. You then bowl it home your ten or twenty or more miles like a child's hoop, up ravines and across gorges to your mill. If it hasn't broken as you fashioned it, which it frequently does—this explains the number of discarded millstones that here strew the countryside—it may very likely break on the rude road home. If so, you just go back and carve yourself another.

1 [The Hunza River — Analysis?]

D. Lorimer T-? (1930–4; 1934–5) 1939 AVT Burusho AVT

A note of bitterness crept into the Hunza voices. Whereas Hunza permits the Nagirkuts to cross the river and help themselves free to Hunza stones, the Nagir people levy a tax on all stones taken from their side. So our folk averred; but very probably we should hear the tale reversed if we spoke to Nagir millers on the subject. For the Burusho of Hunza and Nagir, though they speak the same language, are of different race and mentality, and understand each other as little as the Saxon and the so-called Celt, and the rivalry of centuries divides them. At one point they both professed the Shiah faith, but since the Hunzukuts some four or five generations ago adopted the Ismaili (or "Maulai") heresy religious differences have added to their ever-wakeful mutual hostility.

Quitting these contentious subjects, we essayed some photographs by the water's edge and turned sharp to mount a side-gorge and reach the level of the cliff road above, by the steepest thing calling itself a path you ever saw. The new Minapin ponies were happily sturdier than the rocking-horses, and managed to climb almost vertically for 600 feet or so. A brisk torrent, which is most of the time a waterfall, pours down the gorge, the sides of which are lined with trees and grass, and the track runs right through a most picturesque little village called Tishót. The stone houses are almost indistinguishable from the rocks against which they are built, one here, one 20 feet above, just wherever they can be got to stick. The ponies took the four-foot steps from boulder to boulder as if they had been taught circus riding up and down the Great Pyramid. I never professed to be a horsewoman, and I don't know the orthodox way of staying in the saddle when my pony's back is perpendicular, so I shamelessly wound my right hand in his flowing mane, pressed the stirrups back, and lurched triumphantly to the top. When we emerged on to the fan above we felt so virtuous after the climb that we halted to drink tea, though we had only done four miles and had not really deserved it. Our usual routine on these slow marches was to divide the day's ride into three: have thermos tea at one-third and lunch at two-thirds the distance, and thus let Shafi get well ahead to be preparing the evening meal.

[of the Hunza River -- Analyst]

It Letters L-3 (1866-83) 1833? AV3 Dard AV3
Sarga AV3

little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, N'agyr, Skardo, and near the "Demideldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gitt" in Astori and "Gukk" in Gilgiti;" the hammer "toi" and "Totshdeg" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "Takk" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hunza.

* "Powder" is called "Jehuti" in Astóri and in Gilgiti "Biles," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantail. Saltpetre = Shór in Astori, and Shosi in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.